ving the City [illegible], by delivering the
head of SHEBA, who was a Traytor
to the Kingdome of *Israel*. 20

Which serveth as a patterne, whereby the city of *London* may be saved, by the wise endeavours of the Citizens thereof, like this Wise-womans, (who is upon divine record, both for our learning and imitation) even by delivering up to Law and Justice, the Traitors to the Common-wealth of *England*. Otherwise if they (under the colour of defending themselves, Parliament or City) do any longer shelter such wicked men, (as vipers in their bosomes) or take up armes against our renowned Army, or any others, having their Commission, for such a just, reasonable, and lawfull demand, will they not manifest to the whole world, that they themselves are not onely Traitors also to the Common-wealth, both in partaking with the wicked, and condemning the just, but are guilty of what-soever blood-shed, ruine, or desolation, may possibly come upon them and their posterity?

Jonah 1.15. Prov. 28.28. & 14.34. & 11.10.

So they took up Jonah, and cast him into the sea, and the sea ceased from her raging.

When the wicked rise, men hide themselves, but when they perish, the righteous increase.

Righteousness exalteth a nation, but sin is a shame to any people.

In the prosperity of the righteous the city rejoyceth, and when the wicked perish, there is joy.

SO soon as the Kingdome of Israel was delivered from *Absolons* treason, there arose another Rebell against King *David*, whose name was *Sheba*, who tooke occasion from the emulation and hot contention, which was between the ten Tribes, concerning the bringing back of the King to Jerusalem, even to blow the bellowes, and kindle the fire of division be- 2 Sam. 20.

tween

to proclaime with ſound of
Trumpet in the name of all the ten Tribes. We have no part in *David*
neither have we inheritance in the Sonne of *Jeſſe*, to your Tents O Iſrael.

So that by the inſtigation of this one wicked man, there was a great diviſion made between many thouſands of Brethren and Friends, who diſcended all of one ſtock, even a revolt of the ten Tribes, and ſo a rent of *Davids* Kingdome.

As this *Sheba* being here deſcribed by his brethren and kindred to be the ſon of *Bichri* and of *Benjamins* Tribe, as King *Saul* was, ſo was he of *Sauls* ſpightfull diſpoſition, ſtill retaining the bitter taſte of the old caske of *Sauls* Court, which is alſo noted of *Shimei*, by his reviling of *David*, when he was driven away by *Abſolon*; both which old Courtiers, had not yet layed aſide their old grudge againſt *David* and the State of his Kingdome.

The vigilancy and activity of this treacherous *Sheba* is thus noted, that when he ſeeth *David* at the weakeſt, then he taketh moſt advantage in the purſuance of his deſigne to be ſtrongeſt, draweth the ten Tribes into his faction, and betaketh himſelfe to *Abel* a ſtrong and walled City, whereof *Joab* (the chiefe Captain of *Davids* hoſt) having intelligence, he preſently layeth ſiege to the City, deſtroyeth and caſteth downe the walls thereof, being (as it ſeems) provoked thereunto by the Citizens, ſtanding out againſt the ſiege in a wrong cauſe, even in defence of the Traytor *Sheba* under colour of defending their City.

Whereas *Joab* (it appeares) had no quarrell at all to the City, it being a branch of the King his Maſters Kingdome, but onely as it was an obſtruction to hinder his purſuit againſt one Rebell and his faction in the City, who had thus highly offended the King; ſo that there is a diſtinction here to be made between the Citie it ſelfe, and the traiterous faction of conſpirators which were ſheltered therein, whereof this *Sheba* was the head.

Upon this fierce aſſault by *Joab*, thus provoked in his zeale for the weale of the Kingdome, and for avoiding of further ſtrife and diviſion, it pleaſeth God (in his tender compaſſion of the City) to move a woman of the City, to cry from the wall to *Joabs* Souldiers, that *Joab* would come near and ſpeake with her; by this her deſiring a parle, and the event thereof, ſhe is called (as ſhe truly deſerveth) a wiſe woman, becauſe ſhe taketh the wiſeſt and beſt courſe to preſerve the City, as doth appeare alſo by the effect.

Whereas if ſhe had not by her wiſdome broken off both the folly of the Citizens, and the furie of the Adverſaries, it might have poſſibly been turned to aſhes, and by that meanes many thouſands therein who knew not the right hand from the left, (as well as others of greater age) might

have

have been brought to great miserie [illegible]
stand out in defence and maintenance of Traytors and Enemies [illegible]
common weale, under the specious pretence of defending a City, and not render them up to justice, upon just and lawfull demand, is enough to provoke both God and man to punish the whole City, for so many wicked and traiterous *Sheba's* as be sheltered therein.

We read of this very Tribe of *Benjamin* formerly, that for their unjust ly maintaining and not justly punishing that horrid fact of those sons of *Belial* amongst them, who abused the Levites Concubine to death, all the other Tribes of Israel rose up in armes as one man, and revenged it upon them to their destruction, though they were their brethren, and that for their wicked obstinacy in that hainous sin, without any repentance or godly sorrow: so that of five and twenty thousand mighty and valourous men, onely six hundred escaped to tell newes. Judg. 19. 20, 21. Chap.

And if for want and refusall of doing justice in such a particular case, the ten Tribes rose up and destroyed almost a whole Tribe, and that by the Commandement of God himself, seeing those who were guiltless, took part with the guilty, and so the whole lump leavened alike: then how is a whole Kingdome engaged to take revenge of any part thereof, which doth labour and maintaine notorious Traytors and malicious Enemies to the Common-wealth, when justice is demanded of them? For as God hateth all wickednesse, injustice, tyranny and oppression, amongst particular or private men, so how much more doth he hate treason and treachery, against a whole Nation or Common-wealth?

But howsoever, whether they either forbeare or doe their endeavour, though hand joyne in hand, the wicked shall not be unpunished: such grievous designes doe never go scot-free, but are revenged of God or his instruments, without speedy repentance to prevent such deserved judgements: and no Nation in the world can shew more famous examples in this kind then England, it being so often attempted to be betrayed both by strangers and others, but still preserved of God (to his everlasting praise.) Insomuch that a famous man said of England, *Regnum Angliæ, Regnum Dei*; the Kingdome of England is Gods Kingdome, for none taketh any true or reall care of preserving it, but God only. Polyder. Virgil.

One word by the way, the Author of this Dictaum living in England, did well observe what a careless, wicked, and selfe-betraying State it hath ever been, consisting of a mixt people gathered out of severall Nations, and therefore he attributed to God alone, the many and miraculous deliverances of this sinfull Nation, as we have far greater cause now then he had then, to acknowledge in all these seven yeares Occurrences, especially

[illegible] which should have been de-
[illegible] forty thousand armed men, for which the wars began; the
deliverance at Edge-hill, Newbery, & Bramford, when we should have been
absolutely betrayed, had not God onely been on our side, and shewed him-
selfe to be the Lord of hosts, and God of battells, in so mightily rescuing
and delivering us out of the jawes and clawes of all our mighty and strong
enemies, who were ready and bent at all those occasions to devoure and
swallow us up from being a people any more.

But to adhere to our intended purpose: this wise-woman taketh cour-
rage, and speaketh to *Ioab*: Was not this a wonder, that there was never
a wise man in this City? But God who oftentimes saveth both by weake
instruments, and despised meanes, was pleased to make this woman the in-
strument of thus using the meanes in saving a besieged city in Israel, from
all the power and forces of a great King; even as he made that poor wise
c. 9. man spoken of by *Salomon*, the instrument of delivering another City,
who therefore declared, that *wisdome was better then weapons of warre, and
yet no man regarded* (much lesse rewarded) *that poore wise man.*

m. 25. As *Abigail* the wife of *Nabal* was a happy instrument to pacifie the
fury of King *David* and all his followers against her husband for his churl-
lishnesse, so was this woman to aswage the fury of *Ioab* the chief Captain
of all his forces here against this city: and it pleased God so to blesse the
means which those two women used, that both the King and *Ioab* heark-
ened to their good counsell, and were contented to depart in peace
without offering injury or violence to any: So that it is good not to sleight
the wholsome advice of an inferiour, more then an equall, or a superiour.
If *Naaman* the Syrian had despised the good counsell of his own wise ser-
2 King. 5. 19 vant, and not washed himselfe in Jordan, according to the direction of the
Prophet, rather then in the rivers of Damascus, he might have returned
home, and died in his leprosie; yea and besides, he had not been so well con-
firmed and perswaded in his faith against his former ignorance and impie-
ty, which he confessed upon his cleansing, and thankfull returning to the
Prophet, who cured him. If King *Ahab* had not hated *Micaiah*, and pre-
1 King. 22. judged his wise and good counsell, against his going up to Ramoth-Gile-
ad, he had not lost his life and kingdome: but he following the wicked
advice of false Prophets, who stirred him up to make a new warre, was one
cause both of his owne, and his posterities ruine.

As false Prophets are known by many other bitter fruits, so chiefly by
these two speciall marks. First, they are alwayes eager and thirsty after
blood, both like their father the Devill that murderer from the beginning,
and that Whore mentioned in the *Revelation*. And next, they are no wise

so

so hot for just peace, as for unjust warre. Was not Jerusalems destruction the more deserved, because they hearkened to false Prophets, that spake lies in the name of the Lord, and despised the true Prophet *Ieremiah*, who spake as the Lord immediately directed him. And did not that zealous King *Iosiah* himselfe, after all his matchlesse reformation, receive a mortall wound for going out inconsiderately to battell against *Pharoah Necho* king of Egypt (as is likely) without advice either of God, or *Ieremiah* the Prophet? yea and distrusting that *Pharoah* came not forth against him, but his enemies the Assyrians: and though his intention was just and good, even to defend his own Land, yet for this his trespasse of temerity and rashnesse, he was punished with temporall death, but being so worthy a King, there was more mourning and greater lamentation for him, then any King that ever was in the world: Oh for such a good King as *Iosiah*, and such a grave Parliament as the Elders of *Iudah* and Jerusalem were in his daies! then we should have a blessed and glorious Reformation not only in word and shew, but in deed and substance, to some purpose. 2 Chron. 35. 34,35.

But to proceed, this woman is not like too many now adaies, who claime unjust titles, for she well deserveth her title to be called wise, because she is so indeed, in that she thus loveth a just peace, and hateth an unjust warre, which is the main end and scope of her parle with *Ioab*; and as she is very excellent in the pacifying of *Ioabs* furie by forcible arguments, so is she no lesse active and resolute in perswading the people of the City by sound reasons, to yeeld to her just desires, both for their own safety and that which is their bound duty, even to deliver the head of *Sheba* that Traytor, who so troubled the Common-wealth of Israel.

And therefore as God blessed her as a peace-maker, in prevailing with *Ioab*, so also with the people, (for they finding her reasons to be just and right, ordered to cut off the head of *Sheba*, and to cast it over the walls to *Ioab*, which accordingly was done) so *Ioab* blew the Trumpet, retired from the City, and every man to his Tent: Thus by the meanes of those unto whom God giveth wisdome to order things aright, how contemptible soever they be in the eyes of the world, both good duties may be timely performed, evill consequences wisely prevented, yea and heavy judgements removed, as we see also by the happy issue of *Phineas* his zeal in the execution of *Zimri* and *Cosbi*, even in the very act of their hainous sin of Adultery. And without the execution of justice, here demanded by *Ioab*, there is no peace with *Ioab*, yea no peace with God; for if he (the Lord of Hosts) be offended and no meanes used nor followed whereby his anger may be asswaged, as he is a just God, and the true owner

of

vengeance, he must needs be revenged, and hath all the creatures at his call, alwaies to execute his Will, as by one Angell hee smote a hundred fourescore and five thousand of *Senacheribs* Army in one night; howsoever wicked men (who he oftentimes catcheth in the very same snares which they lay for others) thinketh that he hath neither number enough of instruments, nor magazine great enough of judgements to catch them in the height and pursuit of their sins.

What a vaine question was that of *Joram* to *Jehu*? Is it peace *Jehu*? What peace answered he, so long as the whoredomes of thy mother *Iesabel*, and her Witchcrafts are so many? God would have justice done upon the bloody house of *Ahab*, and upon *Iesabel* for *Naboths* blood, what peace can be then till this be done? So here was a wicked *Sheba*, a Traytor to the State, who with his strong faction intended the overthrow of *Davids* Kingdome, which was a type of Christs Kingdome, and likewise to nullifie the priviledges and liberties of the free-born people, for his owne covetous and ambitious ends.

This wise woman likewise professeth her selfe to *Ioab*, to be one of them that are peaceable and faithfull in Israel, and this she doth not for her own particular respects only, but much more for the common-weale of *Abel* her City: To bee peaceable is very commendable, but especially in one who also is faithfull; for, peaceablenesse hath most respect to man, but faithfulnesse both to God and man; to God, in holding forth his truth, and to man, in giving good example by holy conversation, that men seeing the good workes of faith (which are wrought by love) may glorifie God, and (through his grace) become of the same profession: And faithfulnesse also to man doth consist in the discharge of all duties, especially of that trust which those who have undoubted power, do commit to the charge of those whom they chuse: and the other do not onely undertake, but faithfully vow and promise to performe with all their power for the publike good: and herein, if they be either remisse, corrupt, or false, doe they not falsifie their faith, and betray that great trust, by bending all their affections, and imploying all their studies for their own private ends: so that by this meanes they transforme themselves from being any more Trustees, but become a faction of Traitors to the people who deputed them, not to advance themselves as masters, but the Common-wealth whereof they are servants, excepting so farre as their owne share is included.

This faithfulnesse both to God and man finds so little favour and entertainment now adayes, that it is accounted rather a vice then a vertue, except onely among such as be also faithfull and well-principled: and although

though they who hate faithfulneſſe and faithfull men doe in word and ſhew pretend peace, yet in deed and ſubſtance they hunt after warre, like to thoſe deceitfull Prophets that bite with their teeth and cry peace, but he that putteth not into thir mouthes, they prepare war againſt him, even as now their brethren thoſe popiſh Prieſts and Engliſh tythe-mongers, doe ſtill in theſe ſad daies of Englands miſery.

And as this wiſe woman is peaceable, ſo ſhe is faithfull, and ſo peaceable and ſo faithfull, that the peace ſhe ſeeketh is ſo juſt, and the faith ſhe manifeſteth is ſo true, that ſhe permitteth neither of them to putrifie by reſting at home with her ſelfe, but ſo imployeth them in the works of love, that they extend themſelves and run like cleare rivers abroad unto others, and that not to a few friends, neighbours, nor familiars, but to the whole City where ſhe liveth.

Another point of her wiſdome may be obſerved, firſt, in the wiſe and ſure foundation of her arguments from Gods Word, and next by the judicious ſtating thereof by way of interrogatories or queſtions, as the moſt choice and pregnant wayes to daunt the fury either of friends or adverſaries, and that even by giving them ſome hint of their own fault in their vehement purſuance of revenge, otherwiſe (as it ſeemeth) then by due order, eſpecially when there is no other forcible nor probable means of reſiſtance, as appeareth by the ſtory.

She chargeth *Ioab* (as it ſeems) with a breach of Gods Law, where it is forbidden (*Deut.* 20. 10,11.) to fight againſt a City untill peace be offered unto it, which (belike) he had not done, and therefore apprehending his own ignorance or negligence, was touched by the truth, ſenſe, and force of her words; as alſo ſhe thus pleadeth; as if ſhe ſhould ſay, howſoever others may out of their unadviſedneſſe make ſome reſiſtance to *Ioab* and his Army, contrary to her mind and will, yet ſhe (not being able to amend nor hinder them) for her own part, is one of them that are peaceable and faithfull in the City, yea and a mother in Iſrael: and therefore why would hee preſume or offer to deſtroy the inheritance of the Lord?

The ſad apprehenſion of which words, made ſuch a deep impreſſion in *Ioabs* heart, that he very ſoberly and diſcreetly cleared himſelfe, by the reality and integrity of his intentions, ſaying, God forbid; *God forbid it me, that I ſhould devoure or deſtroy it*: the matter is not ſo, but a man of Mount Ephraim (*Sheba* the ſonne of *Bichri* by name) hath lift up his hand againſt the King, even againſt *Davids*, deliver us him onely, and I will depart from the City; and the woman ſaid, Behold his head ſhall be thrown to thee over the wall.

Then the woman went unto all the people with her wiſdome, and they cut off the head off *Sheba*, the Sonne of *Bichri*, and caſt it to *Ioab*, then he blew the Trumpet, and they retired from the Citie, every man to his Tent, and *Ioab* returned to Jeruſalem unto the King.

To prevent an Objection here, in the wiſe womans ſpeech to *Ioab*, ſhe ſaith thus, they ſpake in the old time ſaying, they ſhould aske of *Abell*, and ſo have they continued; now whether ſhe meaneth onely the place, mentioning the ſame by the name, that thoſe who beſiege a City (as the City *Abell*) ought firſt to offer peace to that City, as is formerly obſerved, or that *Ioab* and his ſouldiers ought to have asked of the City *Abell*, whether or no they would deliver *Sheba*, and to have offered them peace upon deliverie of him, and not to have broken down the wall without any ſuch queſtion or condition, contrary to the Law of God, common ſenſe and cuſtome, which may be drawne from theſe words of her ſpeech, and ſo have they continued, or that they ſhould aske concerning the perſon *Abel*, calling to mind his innocent blood, alluding to the people in the City, who had not procured ſuch an aſſault, by any miſdemeanour proceeding from themſelves, either of which ſenſes or interpretations, may be pertinent enough to the ſcope of what ſhe intended, in her diſpute or ſpeech to *Ioab*.

And the reaſon why *Ioab* was ſo eaſily pacified from all his fury, and getting juſtice onely againſt one Traytor, though there were a number of others in the City, he himſelfe declareth in the Hiſtorie, that the intent of his coming was to have juſtice onely againſt one man, and the cauſe was formerly ſhewed, even that he was the ring-leader to all the reſt in rebellion; according to the old true proverb, which a Member of the Parliament for once repeating in the Houſe (where oftentimes truth hath no place nor admittance) *pereat unus potius quàm unitas*, it is better that one (or a few) periſh, then a multitude, Corporation City, or Nation, was commanded to the barre and committed to priſon, where he continned for a whole yeare at leaſt.

Now all that is to be inferred from what is here ſpoken, doth briefly tend to this effect, there are many opinions concerning the intentions of our renowned Army, eſpecially for their advancing to this City: Why? whats the matter? Doth it not conſiſt of very rationall men? And doe not you think, but they have many ſtrong reaſons and both weighty and urgent cauſes for what they doe: We not only know by report but feel by experience, that there is not only one *Sheba* among us, but too many ring-leaders of rebellion, incendiaries of ſedition, and raiſers of anew warre, which the Army doe demand and perſue, that they may be deliver-

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ed up to the law, and tryed according to juſtice, which is the firſt and moſt ſpeciall and effectuall meanes to recover both our Lawes, peace and liberties; out of which all the free-born people of *England* are like to bee ſtript naked, and ſo are in a moſt dangerous capacitie of ſlaverie and miſerie.

And if there be ſuch treacherous enemies to the Common-wealth and betrayers of there truſt concerning the recoverie and defence of our Lawes and liberties, detained ſheltered and maintained in and about the Citie of London, as that Rebell *Sheba* was in the Citie *Abell*, is there ſo much as any ſhew or colour of reaſon to the contrary, but that the whole people of the land as one man (if it were poſſible) ſhould ſeek all lawfull and timely redreſſe for juſtice: as in the caſe of the ten Tribes, againſt that of *Benjamin* before cited, and of *Achan*, *Ieſabel* and many others.

Therefore whoſoever or howmany ſoever ſhall oppoſe them in ſo lawfull and needfull apurſuit, will manifeſt themſelves to be as great Traytors and enemies to the Commons of England as the other, who are thus impeached, yea and if it were in the way of revenge, failing of ordinary juſtice, (as this act of *Joabs* purſuing *Sheba* may ſeem to be) it is neither cruelty nor war, but rather a ſeeking of juſtice, and conſequently of peace, in ſo following after it.

One thing is to be feared, and another to be wiſhed; the firſt is, that the Citizens are not ſo diligent to treat with the Parliament for doing of juſtice, as they are with the Army for yeelding to peace without juſtice: for this woman was as carefull to deale with the Citizens, as ſhe was with *Joab*, ſo ſoon as ſhe knew his mind: And the next is, that neither Parliament nor City permit their Clergie any more to preach war in the City, and peace in the Army, nor that ſuch Incendiaries nor deceivers (as thoſe Prieſts and their followers) be ſuffered any more to intice and poyſon, yea and undermine the weaker ſort of the Army, but be quite returned.

As thiswiſe woman undertaketh, begineth, procedeth, and proſpereth, in this great buſineſſe, as appeareth by *Ioab* and the Citizens both hearing and following her councells, becauſe they all attend to juſtice, ſo by that moſt powerfull, effectuall, and commendable meanes, which ſhe uſeth, it pleaſeth God ſo to order the buſineſſe, that thereby juſtice is duly and ſpeedily executed, and ſo all is made quiet, even as when *Ionah* was caſt into the ſea, the powerfull raging thereof was changed into a great calme.

But in regard the matter is hiſtoricall, and needeth litle illuſtration, or ſcarce any application, it being ſo ſuitable to our preſent condition, therefore I will adde a ſimile for concluſion; this whole Kingdome at the begining of this Parliament, may be parallelled with *Gedions* Army of two and thirty thouſand, when he went to battel againſt the Midianites, not in re-

gard of [illegible] greater quantity or number, but rather of our quality and nature, this Nation being a mixed people, like *Gideons* Army of good and bad ſouldiers, able and unable, whereof the greateſt part were the open enemies of our peace, and ſo verie unfit to fight for our lives, Lawes or Liberties; at leaſt whileſt they were under that banner.

But thoſe two and thirty thouſand being fined, and a party ſingled out from amongſt them, extending to ten thouſand, which were not altogether ſo timorous, and therefore ſomewhat more likely to carry on the worke in the day of battell: this party is like our mixed Parliamentary multitude, being choſen by all ſorts, or rather ſeveral diſpoſitions of people, as appeareth by the fruit and effect proceeding from the cauſe, and as every living creature doth naturally produce and bring forth others both of the ſame kind and ſimilitude.

And theſe ten thouſand of *Gideons* Army who were thus fined, being ſtill unfit for the intended buſineſſe notwithſtanding, therefore they were refined to three hundred, which may be accounted thoſe military members of valourous and victorious Souldiers of our Army, by whom as the Lord hath done great works to his endleſſe praiſe, ſo our hope is, that the ſame God will do yet greater works againſt both our open and ſecret enemies, yea and pretended friends, to his owne glorie and all our comforts who truſt in him, either by them or others.

We bleſſe his divine Majeſtie, that like this wiſe woman he hath made this City ſo wiſe, as to ſend forth ſome of their Aldermen and other ancients to parle with that renowned Army concerning the preſent expedition, of whoſe wiſdome and fidelity both to the City, Parliament, and Common-wealth, as they have had already very ſufficient, ſo ſhall they have (no doubt) abundant ſatisfaction; yea and will (we hope) crown the ſame with ſuch happy and gratious effects to the joy of all faithfull and true-hearted Engliſh, both of this age, and all ſucceeding ages, as never King nor Parliament together nor apart did the like, ſince England was firſt a plantation, before it began to be a Nation. AMEN.

The

The Maladie, conſiſting in the Parliaments injuſtice of all ſorts, ſelfe-intereſtes and grinding the faces of the poore, ſuch as their illegall ſentences, unjuſt impriſonments, burning (by the common-hangman) the juſt Petitions of all the Commons Liberties, &c.

MAy not England now ſay, behold and ſee, all ye that paſſe by, is there any ſorrow like unto my ſorrow? Is not this our our fruitfull Land, like to become a barren wilderneſſe, even for the wickedneſſe of the Inhabitants? Is not this fearfull judgment of new wars juſtly deſerved, both for the crying ſins and great abominations which ſo powerfully raign in all eſtates, even from the higheſt to the loweſt? And that not alwaies nor altogether by meanes of profeſſed enemies, but rather as often, and ſometimes much more of pretended friends, yea even of a ſtrong party in our own houſhold of Commons: for that Houſe being (as it were) the ſalt to ſeaſon all the unſavoury practices and proceedings of others, by their aſſembling for that buſineſſe, in the behalf of all the Commons of England, if they themſelves ſhould loſe the ſavour, wherewith ſhall they bee ſalted? Will they in ſuch a caſe be good for any thing, but to be caſt out as corrupt and rotten Members?

What people or Nation did ever more freely not only adventure, but even ſacrifice their lives, blood, livelihoods and eſtates in the defence and for the maintenance both of the Parliaments owne lives, Priviledges and eſtates (even when they had neither Army nor Guard) ſo long as they ſeemed to ſtand for our Lives, Lawes and Liberties, which they have ſo often promiſed, proteſted, declared, vowed and ſworne to recover and defend, and we ſo long expected, yea and have ſo much deſerved, as well by the right of purchaſe, as of birth and native inheritance.

Long have we and our Predeceſſors ſighed and groaned under the heavy burdens of former oppreſſions, by meanes of cruell task-maſters, even for a Parliament of ſix months, (never ſo much as dreaming of ſeven years) and that to have had our juſt Petitions granted, and our unjuſt grievances redreſſed, all wicked Lawes aboliſhed, and good Lawes eſtabliſhed, wee looked

looked for comfort, but behold ſorrow; we have only a change of oppreſſors, but ſtill the ſame oppreſſions, though under other notions.

And did not our owne Houſe of Commons, whom we both chooſed and truſted to defend our Lawes and liberties, at their firſt ſitting ſo abundantly encourage us, both by their legall practiſes and faire carriages, that we could not with any conſcience of our duties, or ſenſe of our miſeries, deny to adventure our lives, nor beſtow our eſtates for their help, maintenance, and aſſiſtance? For did not they releaſe the priſoners, bring home the baniſhed, utter many excellent ſpeeches in the defence of our Laws, Liberties, Perſons and eſtates? Did not they aboliſh the Star-Chamber, High Commiſſion, and Councell-Table Monopolies, and Ship-moneyes? Did not they demoliſh many Croſſes, May-poles, and high Altars? And, did they not make many Faſt-dayes, and begin to bring wicked men to condigne puniſhment?

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But ſo ſoon as they by theſe plauſible, powerfull and effectuall meanes, and the Clergies eloquence, had got into their hands the Common-wealths moneyes, plate, and all things elſe, which might either encourage or maintaine a number of ſouldiers to bring home the King with ſome bad Counſellors from Yorke to the Parliament, they ſo taſted the ſweetneſſe and benefit thereof, that they not onely uſed all forcible and effectuall means to get more and more of the Kingdoms money at their diſpoſe, untill they not onely made themſelves rich, and the Common-wealth poore, but out of their abundance did divide the ſpoile, which cometh by the ruines of the people liberally amongſt themſelves, and ſend upon all conuenient occaſions beyond the Seas, ſo that theſe our Truſtees at Weſtminſter, are quite changed and degenerated from their firſt love, and have betrayed that great and publike truſt which all the Commons of England have repoſed in them, which was chiefly to rectifie all kind of Tyranny and Oppreſſion, but therein are ſo ſhort, that they are become the greateſt Tyrants and Oppreſſors themſelves.

For, do they not only hate and diſcountenance all who have been their beſt and trueſt friends, in their greateſt both wants and other extremities, but preferre to all places of truſt, power and command, both in Parliament and Common-wealth, even thoſe who have aſſiſted their and our enemies in theſe times, and have been alwayes refractary to all goodneſſe? Do they not ſtill reject (as they have done for a long time) all worthy Petitions for Englands Liberties, and very thankfully accept all that are deſtructive, croſſe or contrary thereunto?

Do they not onely advance thoſe who ſeek to undermine, ſell and betray both us, themſelves and poſterities, with all our freedomes, for ſome

preferment

preferments, baſe or private reſpects, to fulfill their owne luſts, but likewiſe impriſon, threaten and revile the other well-affected party, calling them factious and ſeditious enemies to the State, and the like, who do petition for ſuch lawfull priviledges as is their due to have, and the Parliaments duty to give, yea and condemne ſome of thoſe honeſt and peaceable peoples beſt Petitions, which do contain all Englands liberties, to be burned by the common Hang-man?

And did they not onely moſt unjuſtly and undutifully reject the juſt and humble Petitions of divers worthy Counties lately for the ſame Liberties? Do they not ſtill oppreſſe the poore, and grind their faces, by paying of Exciſe, rather then ſubſide according to Law and reaſon, to lay ſuch burdens for thepublike good on the rich, who have lands and abilities to beare and indure them? and yet notwithſtanhing, the publike debts and Souldiers are unpayed, widdowes, fatherleſſe and maimed ſouldiers unprovided, and the publike treaſurie emptied.

Yea and which doth reach higheſt of all, they are growne to ſuch an impudency both of injuſtice and ingratitude, againſt that worthy and renowned Army who preſerved their lives, and ſecured their eſtates, that when they were addreſſing themſelves to petition their own Generall concerning very modeſt and reaſonable requeſts, that he might (if he thought expedient) preſent them to the Houſe, they declared highly againſt that juſt Petition of the Army, and all the Army themſelves, calling them enemies to the State, and the like, if they proceeded any further therein, and endeavoured by all poſſible means either to disband, divide, or delude them, though ſince (upon not prevailing, and the Armies ſtanding) they have recalled that Declaration, without any regard either to juſtice, honour, ſin or ſhame, thinking thereby to have given the Army ſome kinde of ſatisfaction, by ſuch counterfeit repentance, and forced humiliation, even as if the Army, who have the ſword to act, and they but the word to vote, would have been deceived by them, as they have cheated the Common-wealth.

But to be ſhort, becauſe we are all like to be aſſaulted with a ſtronger temptation then ever we were heretofore, and that very ſpeedily, we have great need therefore to caſt our greateſt care and confidence on God, and then we need not care nor feare what man can do, we will be dealt with all either by flatterie or force, if not by both, to go up (as it were) to Bamath-Gilead and proſper, even to take up armes againſt our owne beloved brethren and countrey-men, fleſh of our fleſh, and bone of our bone, that moſt terrible Army with Banners, who through God, have done valiantly in ſubduing all our open enemies: but we muſt altogether refuſe, upon what-

whatſoever tearms offered or pretended, leaſt in obeying the luſts and arbitrary wills of wicked, covetous, ambitious and time-ſerving men, who thirſt after blood, thinke to eſcape in the preſſe, and ſtill fiſh in troubled waters, we fight againſt *God*, be traytors to our Countrey, guilty of much innocent blood, abſolve the wicked, condemne the juſt, and ſhew our ſelves (both by evill example and otherwiſe) both unjuſt and unthankfull, even in rendring evill for good, as now the Parliament doth to us.

For as this Army, when former Armies could not, have been the chiefeſt inſtruments of delivering us from regall oppreſſion, ſo they are the moſt hopefull worldly power to free us from Parliamentary corruption, to ſee the time of each Parliament limited, and how often to be called, juſt liberty for tender conſciences provided, juſt Lawes made and executed, unjuſt Lawes aboliſhed, our juſt Petitions received, read and granted, our grievances redreſſed, this Parliament from all corrupt Members purged, all our juſt Liberties recovered, all who are unjuſtly impriſoned, juſtly releaſed, and their illegall ſufferings of all others ſince the Parliament began, legally repaired, the great accounts of the publike Treaſurie required, widdowes, fatherleſſe, maimed ſouldiers, and all other ſorts of poor maintained, juſt men advanced to places of truſt, both in Parliament and Common-wealth, and unjuſt men depoſed and puniſhed, ſo ſhall it bee well with us, and our poſterity throughout all Generations.

But if otherwiſe, we yeeld now to wicked mens deſires, for their owne covetous and ambitious ends, and no good to us, when we have done all we can, yea and paſt the bounds of our abilities, we ſhall have no more thanks nor reward, then now we have of the Parliament for all our unſpeakable both actions and ſufferings, but be made ſuch kinde of beggars and ſlaves, both in our ſpirituall and temporall conditions, as we ſhall bee a proverbe and a hiſſing to all Nations, even as Gods owne peculiar people the Jewes were, who had many happie opportunities and gracious influences of Gods ſpeciall favours, to have made them the moſt renowned, famous, yea and invincible people that ever were upon the face of the earth.

An Appendix containing divers worthy particulars belonging to the premiſes, which doe moſt conſiſt in Objections and Anſwers.

IF any doe demand why the Remedie is placed here before the Maladie, it is done becauſe there be too many maladies and too few remedies, and therefore I place here firſt what is rareſt, and laſt which is oftneſt or moſt

moſt frequent, as the Prophet *Nathan* had his cure and remiſſion ready, to pronounce for *Davids* ſins, before ever he by his wiſe parable, convinced him thereof.

And whereas ſome may object, that our Army under the command of Sir *Thomas Fairfax*, have not ſuch power and authority of King nor Kingdome, to demand thoſe eleven Members of the Houſe of Commons, to be ſecured and delivered up to juſtice, as *Joab* had of King *David* or his Kingdome, to purſue *Sheba*, or beſiege a City for him? It is anſwered, that the Captaine Generall of our Army, hath as much power and authority at leaſt, to doe what he hath now undertaken, as *Ioab* the Captaine Generall of King *Davids* Army had, for what he undertook: for as the one tended to the well and ſafety of that Kingdome, ſo the other tendeth to the well and ſafety of this Kingdome, which is, and alwaies ſhould be, the maine end both of all wars and governments. If either the Citizens of London had offered, or the Army of England had deſired, the heads of theſe eleven Members, as was both offered and accepted concerning *Sheba*, rather then that ſo reaſonable a demand to have their perſons only, to bee alive ſecured untill they be tried, it might have imported ſeverity in the one, and cruelty in the other; but ſince neither were ſo much as once mentioned, wherein then is the Army unjuſt, unreaſonable, unequitable or any wiſe cruell, as both Parliament-men, who have ſo bad a conſcience that they cannot indure triall, and others would ſuggeſt and ſurmiſe to the rude people, even by their baſe Queries and other aſperſions, which they imploy ſuch as themſelves alſo to divulge?

If it be objected, that the Citizens of London are not ſo able to ſolicite or importune the Parliament of England for juſtice in this kind for the Army, as the wiſe woman and Citizens of *Abel*, were to procure juſtice of ſuch forces belonging to the ten Tribes, as did accompany *Sheba* to that City in this his rebellion? It is anſwered, that the Citizens of London are more able, not only to ſolicite, but even to prevail with the Parliament for thoſe eleven men for divers reſpects, which may be eaſilier underſtood, then the Citizens of *Abel* were with the ten Tribes concerning *Sheba*, yea and the ten Tribes of Iſrael were as great (I ſuppoſe) for that City to deale with, though within the walls thereof, as the Parliament of England is to this City, which is ſo near adjoyning.

If others doe object that our Generall hath not a Commiſſion from the Commons of England (for whoſe Liberties he and his Army now ſtands) to go againſt the Parliament, upon whatſoever colour or pretence? It is anſwered, that he and his Army have as faire a Commiſſion at leaſt, of the Commons ſo to doe, as *Joab* and his ſouldiers had of King *David*

of the Kingdome of Judah and Iſrael for what they did; but what our Army doth, is no wiſe againſt, but altogether for the Parliament in generall, as having relation to the well-being or better ſubſiſting thereof, chiefly by expulſion of corrupt and rotten Members, who have lately crept in, and over-voted the well-affected party in the Houſe, like ſo many drons in a hive: ſo that the Army onely lendeth their helping hand to the Commons of England in this caſe, for purging their Houſe of Commons, as they moſt powerfully and valiantly aſſiſted both them and the Parliament formerly in another caſe, by ſubduing all their open enemies, which neither of them could do, even by all their former Armies.

And if any would have further ſatisfaction herein, if they will compare the 19. and 20. Chapters of the 2 *Sam.* concerning *Joabs* Commiſſion in that his ſo faithfull ſervice to the King and Kingdome, with our Armies Ingagements, Derlarations, Petitions, and Remonſtrances, concerning Sir *Thomas Fairfax's* Commiſſion, in his ſo faithfnll ſervice to the Kingdome of England, now in this our extreame neceſſitie, they will find that hee hath a better Commiſſion then *Joab* had in this his purſuit: for as the one proſecuted with zeale for the weale, ſafety, and recovery of that Kingdomes Liberties againſt all adverſaries, he onely knowing the mind of the better party, ſo with the like zeale doth our valiant Captaine proſecute for the weal, ſafety and recovery of this Kingdomes Liberties, againſt all adverſarie powers, knowing the mind of the well affected, and at the earneſt requeſts and fervent deſires of many diſtreſſed and oppreſſed Commoners, Priſoners, Widdowes, Fatherleſſe, maimed Souldiers, poore and others.

And whereas it may be alledged, that our Generall is out of his office, and the Army ordered to be disbanded by the Parliament, who both gave him his office, & them their power, for the uſe they were at firſt appointed? It is anſwered, what the Parliament gave either him or them, or took from him and them, they neither gave the one nor tooke the other, as they are an entire Corporation or State by themſelves alone, but as the repreſentative Body of all the Commons of England, and ſo in that reſpect, but their agents and ſervants, even as ſome Biſhop or Miniſter (after the example of *Samuel* the Prophet) doth annoint a King, being ſo ordained by the Kingdome, yet it doth not follow by any good conſequence, that ſuch a man meerly for his ſo officiating or diſcharging the duty of his Office, is King, Lord, or Maſter of ſuch a King ſo annointed by him, but rather ſtill a ſubject or ſervant to him, becauſe he is ſo ordained by the people, as by a greater power then his owne, to performe that point of duty, as well as the reſt belonging to his Office.

And

And upon this conſideration, he may neither juſtly ſay, nor [illegible] ſpect dare avow, as *Cardinall Woolſey* preſumptuouſly wrote to the Pope, I and my King doe ſuch and ſuch things, ſo that both the Armie and the Parliament, or the Parliament and the Army, (which of them ſoever may juſtly at this time have the firſt place, as the caſe now ſtands, the one having the bare word, and the other the ſharp ſword) yea and the King himſelfe, though he were ſet as high as *Solomon* on his throne, are all but the Commons of Englands Servants, and they onely ordained for the weale and better being, but never for the woe and worſe being of the Common-wealth: whereas the Common-wealth was never ordained, for the better nor worſe being of them in any regard, but asthey are ſervants to it, or as ſhepheards and watch-men in keeping it in peace, order, and tranquility, both from forraigne and inteſtine enemies, and the other as ſpeciall inſtruments both of defending them in the diſcharge of their offices, and for that end, of maintaining them in their authorities.

Needfull Queres to the Parliament.

Right honourable and truly noble, at leaſt ſhould be, like the men of Berea,

NOt to ſpeak of the crying ſins and great abominations, whereof the Kings, Parliaments, Prieſts and People of this Nation are guilty, even ſurpaſſing the ſinnes of Sodome and Gomorah, Tyrus and Sydon, in ſo long injoying, and yet never receiving nor obeying the glorious Goſpell of Chriſt, which if they had had, as our Saviour ſaid of Capernaum and Bethſaidah, might poſſibly have brought forth better fruits then ever England did; neither to inſiſt of the innocent blood, which cryeth from heaven againſt this Nation, by our betraying, under the colour of helping, that worthy and ſtrong City Rochell, as well by cheating them of their proviſion in their extreame famine, when they were ſo ſtraightly beſieged, as by advancing their enemies with eight great ſhips to their utter ruine, ſtarving and deſolation, nor yet of the oceans of the guiltleſſe blood ſpilt, and treaſures ſpent, of late daies amongſt our ſelves, to ſmall purpoſe, yea and much thereof by your corruption, careleſſeneſſe, double-dealing, and other indirect and counterfeit meanes.

Did ever any Nation give better aſſiſtance to any Parliament, then this diſtreſſed Nation have everie manner of way given unto you? Was it all done to make you Lords and Knights, and our ſelves but ſervants and ſlaves? Was it to ſet you all in Coaches, and on horſe-backe, and our

...to run at your feet? Was it not meerely that ye ſhould redreſſe ...grievances, and recover our Liberties, aboliſh wicked Lawes and eſta-bliſh good Lawes? But have ye performed to us either one or other of theſe your duties? Have ye not rather made the cure more grievous then the diſeaſe, and the laſt errour worſe then the firſt?

Have ye ſo often proteſted, vowed, ſworne, and declared before God and the world, that you would deliver us from all oppreſſion and tyran-nie? and yet are not ye your ſelves become greater oppreſſors and tyrants then ever we had? Have ye not againſt all Law, juſtice, reaſon, conſci-ence and profeſſion, both done many things ye ought not, and left a-bundance of things undone, which according to the ſame grounds, ye were bound to doe? Did either Petitions, Informations, or Admonitions ever prevaile with you by word or writing, but rather did you not hearden your hearts, more and more like *Pharoah*? Have ye not alwaies ſought rather to be revenged on ſuch as ſhew you your hainous ſinnes, then any wiſe (except in hypocriticall Faſts) to amend your faults? Yea, and I appeale to your owne conſciences, Are not all theſe but meere ſhewes which now ye make, to rectifie ſome of the innumerable things that are amiſſe by your owne meanes, even rather for ſlaviſh and guilty feare of the Armies ſword; then out of any dutifull reſpect or true favour to the Commons of England, who chooſed and truſted you, and whom (as yee are bound) ye ſhould both ſerve and reſpect, if ye made any conſcience of Gods VVord?

A faithfull Advice to the Armie.

Renowned Brethren,

MAny of you know better then I can expreſſe, what wiſe courſe *Joſuah* that valiant Captaine Generall (who for a long time fought the Lord of Hoſtes Battells in the behalfe of his peculiar people the Jewes) did take when he ſaw the Lord ſhew himſelfe ſo angry at the ſins of the people, (though it was but of one man) that he made them both fall and fly be-fore their enemies, he ſearcheth diligently (either by lot or otherwiſe ac-cording to the cuſtome of thoſe days) throughout all the twelve Tribes, in which Tribe, or perſon of the Tribe the fault was; and finding it in the royall Tribe of Judah, and in *Achan* by name, through his covetouſneſſe, (which is the root of all evill) did puniſh him according to the nature of his fault.

Ye

Ye have both begun and run very well hetherto, yea and win one part of the prize, praiſed be God, bnt I pray, who lets you, that yee will not obey the truth, but ſeem to be weary of wel-doing: verily I ſay unto you, if ye ſit down to eat, drink, take tobacco, and riſe up to play, there will come ſuch another alarme and unexpected judgment to waken you, as now yee ſeem to be to the Parliament, that may both poſſibly and ſpeedily ſweep you all away. Remember that the fooliſh Virgins who knocked at heavens gates out of time were debarred.

Ye know well enough (having ſuch principles) how dangerous it is, to begin in the Spirit and end in the fleſh; and that the more gifts ye have, the more inexcuſable ye are, if your practices be not anſwerable; have ye both done and ſuffered ſo many things in vaine, if ſo be it be even in vaine? All that ye can either do or ſuffer yet further, ſhall profit you nothing, if ye ſuffer your ſelves to be corrupted, bribed, penſioned divided, or deluded. I wiſh they were even quite removed far from you, who trouble or diſquiet you by doubts, ſurmiſes, ſhifts, or delayes; yea and are not as willing and ready to act and proſecute, as ye (in your grave reſolutions) are to conſult, debate and proceed.

Ye both ſee and hear, yea and (I trow) yet feel, that there is not only one fault, and one party guiltie in the Parliament, where ye have begun to ſearch (though not yet with a candle, nor with a ſmall ſeive, but many, whereof ye accuſe ſome: well, if ye be they who ſhall deliver England, we need not look for others, proceed, & go forth with courage like *David*, with your ſling-ſtones in your hands, in the name of the Lord of Hoſts, againſt all uncircumciſed Philiſtims, and quit your ſelves like men as ye have valiantly heretofore done, as your enemies cannot deny, for there is not only covetouſeſſe amongſt them, but both ambition and ſuperſtition in the higheſt degree, beſides horrible perjurie, adulterie, and all ſorts of iniqnitie, yea or ſcarce one, who is not blemiſhed with that deceitfull Covenant, which all of them have both often and fearefully broken, and yet are ſo impudent and Sathanically wicked, that ſtill they urge and tempt others to come in the ſame dangerous ſnares with themſelves.

If ye be diſcreet, and ſeeke the Kingdomes good more then your own, ye will not (like ſtanding water) lie ſtill and ſtink, and rot, and bring forth venomous beaſts, but ſhew your ſelves like cle. re rivers which run into the Ocean, and both carry veſſells for the traffique of the Nations, and bring forth wholeſome and profitable fiſhes for mans uſe: Call to mind both how generous and valourous *Nehemiah* and his ſouldiers were, who built the Temple with the one hand, and fought againſt the enemies with the other, and *Abraham* alſo who would not take a ſhooe-latchet in his

victo-

victories against his enemies, but onely food to the ſouldiers, and if yee will ſpeedily performe now withall your power, whatſoever good your hands ſhall finde more to doe, (becauſe there is neither wiſdome, nor worke, nor invention in the grave whether ye go) and not put your hand to the plow, and (like *Lots* wife, or Iſrael in the wilderneſſe) look back, but forget what is behinde, and ſtrive forwards towards the marke, doubtleſſe the ſame God, who hath heretofore got himſelfe honour by you, will alſo upon your conſtant integrity and fidelity, in the diſcharge of your duty, ſtir up all other needfull inſtruments to aſſiſt you, untill he crowne his owne worke with perfection, and bring both his, your, and our unrecoverable enemies to deſtruction.

A Premonition to all Commons and Souldiers, fore-warning them, that if they will ſet God before their eyes in all their practiſes, bee as true henceforth as they have been heretofore, to their owne native Countrey and Priviledges, and proceed valiantly as they have begun, he will ſo aſsiſt them, in crowning all their labours and toiles with victory, as glory may redound to him, and comfort to them and us, with all the poſterity.

WHat meanes and craft can Sathan or his inſtruments deviſe, which guilty men will not uſe, to ſave themſelves from tryall, when both their own conſcience doe once begin to accuſe them, and when a powerfull party bringeth a ſtrong accuſation againſt them? Will not all they who are in one fault, be ſo far from confeſſing, that the will not only ſtick together (like abuſh of thornes or briers) but juſtifie and clear one another, even to their utmoſt power, perſwading themſelves, that if a few of them ſhalbe brought to light, the reſt cannot long eſcape in darkneſſe?

Therefore, to repent their evills, and prevent their tryalls, yea and dazle the peoples eyes, they doe not onely (ſince they began to be queſtioned) make great ſhewes of humiliation like *Ahab*, of zeale, like *Jehu*, and of obedience, like *Saul*, but likewiſe ſend forth their wiſe men, Counceſſors divide,

Agents, (even Frogs, Machivillians, and Politicians) either to divide, delude, or diſperſe their accuſers, like Captain *Drake*'s ſhip in the midſt of the Spaniſh Fleet.

And though they faile of their expectation herein, yet they ſtill encourage themſelves, (as *Saul* did, apprehending his owne guiltineſſe, he deſired nevertheleſſe to be honoured among the people,) and with great boldneſſe and impudencie, ſo face out the matter, that although by their ſecret means, ſome of their accuſers fellowes have alreadie loſt their lives, and will doe ſo with all the reſt, ſo ſoon as they can ſecretly (under other notions) provide an Army, yet they are not aſhamed now to owne their accuſers, and provide their wages, as being fleſh of their fleſh, and bone of their bones, yea and offer them all their deſires, onely juſtice, the eleven Members priſoners, and account of the Kingdomes moneyes, they will endeavour yet to reſerve, till they ſee who will go up with them to Ramath Gilead, and proſper againſt the Army.

But we hope the ſame God who hath freed us from regall oppreſſion, will alſo free us from Parliamentary corruption; and whether he hath appointed that this Army ſhould do it, or if we ſhould look for another, he knoweth beſt, who hath all the creatures at his call, to preſerve or puniſh whom he will; only thus much, if this Army do not ſet God before their eyes, and have no better principles, then for a poore meſſe of their enemies poyſoned pottage, to ſell both all their own birthrights and liberties, and all the Commons of Englands liberties, for which they have ſo valiantly and victoriouſly ventured their lives, and will not perſevere in well-doing, without favour or feare, eſpecially having all the true-hearted Commons to partake with them, and aſſiſt them, and not crown their former victories, by ſparing either fat or leane, who are guilty and execrable; he who is onely wiſe and Almighty, knoweth very well both how to deale with them, and preſerve all that truſt in him. *Farewell.*

FINIS.